

164. HISTORY OF THE ABIPONES.

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 [782] *ere angaypabiya*; because God is excluded from the number of sinners. Speaking with men, they say, *ñandè angaypabiya*, because those whom they address are sinners likewise, and they accordingly use the inclusive *ñandè*.

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 *192 As they have no possessive pronouns, mine, thine, his, the want of them is supplied in every noun, by the addition or alteration of various letters. Amongst the Abipones a great difficulty is occasioned by the various changes of the letters, especially in the second person. Take these examples. *Netà*, a father indeterminate. *Yità*, my father. *Gretay*, thine. *Letà*, his. *Gretà*, our father. *Gretayi*, yours. *Letai*, theirs.

Naetarat, a son, without expressing whose. *Yaetarat*, my son. *Graetrachi*, thy son. *Laeitarat*, his son.

Nepèp, a maternal grandfather. *Yepèp*, mine. *Grepèp*, thine. *Lepèp*, his.

Nadl, a grandson. *Yadl*, mine. *Graalk*, thine. *Ladl*, his.

Nenàk, a younger brother. *Yenàk*, mine. *Grenarè*, thine. *Lenàk*, his.

Nakirèk, a cousin german. *Ñakirèk*, mine. *Gnakiregi*, thine. *Nakirek*, his.

Noheletè, the point of a spear. *Yohéletè*, mine. *Groheliichi*, thine. *Lohéletè*, his.

Natatãa, life. *Yatatãa*, my life. *Gratatãe*, thine. *Latatãa*, his.